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experience shows us our need and points to the ideal; if social experience leads us by the way of sympathy and love out of the loneliness of guilt and failure toward a fuller life, it is the function of reason to see life steadily and to see it whole. The unreasonable person sees but one thing at a time and grasps the immediate only. The reasonable man builds up a synthesis, finds a process of getting connected experience on a large scale. To Dr. Royce the reasonable synthesis takes form in the faith that the world is the object of an all-inclusive and divine insight, and that whatever is a reasonable is, likewise, a divine enterprise. Dr. Royce's philosophy of loyalty is too well known by the volume on the subject and by his lectures to need recapitulation here. In a short chapter he states once more his theory that by loyalty to the choice once made we grow to deeper insight into its reality. The question which any skeptical mind would put here is obvious. Do we thus grow into a reality independent of ourselves, or do we merely further substantiate our own hypothesis, which is unrelated to any objective reality independent of us? At any rate, Dr. Royce's is a book to make the reader rejoice in such spiritual prowess as he can muster to meet the great adventure of life.

THE CHURCH AND THE AGE. By W. R. INGE. New York: Longmans, Green & Company, 1912.

In 1899 the gloomy Dean of St. Paul's published his great book, *Christian Mysticism*. By this book it would have been well to have known him to the end. He is a contemplative to whom the actual world is as painful as acid on a wound, and the present volume brings out all the irritation, unreasonable and unwise, of such a nature looking on at the changing life of the day and presenting it.

The little volume consists of a preface and four lectures delivered originally to ladies on the subjects: "The Spirits of the Age," "The Spirit of the Ages," "The Church," "What Can We Do?" Dean Inge is a violent opponent of democracy, which he considers absurd and irrational. The nineteenth century he considers the most remarkable since the beginning of history, with the possible exception of the one which witnessed the discovery of America, the Renaissance and Reformation, the printing-press and Shakespeare, but at the present time the giants are dead, and the Dean can discern little about him but a dismal dearth of genius. "The race-spirit," he says, "is resting on its oars after an exhausting spurt." This he thinks cannot be seriously disputed. The pragmatist is merely one who "with exultant war-whoops dances on the prostrate form of absolute idealism." Modernism is only pragmatism transferred to the field of religion. Democracy is the silliest of all fetishes worshiped among us. Progress is a foolish catchword. There is no hope, in England, at any rate, of ever seeing a dense population with high wages and short hours of work. The modern horror of taking life seems to the Dean very unnatural and only a temporary phase, and he looks forward to a State that "will kill mercifully but freely."

This last phrase from the first essay is really as amusing as it is amazing, and compares oddly with an assertion in the last essay that "we all know the unique stress which our Lord lays on love and sympathy"; and another in which he tells how the average Greek will rob whenever he gets

a chance, or knife a fellow on slight provocation, but will not eat a sandwich in Lent. "What has this kind of religion to do with Jesus Christ?" asks the Dean. What indeed? And what has that religion to do with Jesus Christ which says that the sufferings "of the poor are often very real," and while it is right that Christians should wish to see them relieved, there is really nothing much to do but assure the sufferers that the Kingdom of Heaven is within them? A religion which hopes that the State will kill freely! A religion which thinks that we have no right to secularize Christianity either by echoing the cries of class warfare or taking note of the sufferings of the downtrodden! "The thing to do," says Dean Inge, "is to assure all sufferers of the immeasurable superiority of spiritual goods over material." This is a futile and silly process for agonized, diseased bodies and brutalized minds!

Dean Inge is a contemplative, and no one can read his little essays without feeling how immeasurably superior he must really be to the opinions he is uttering. They are full of the spirit of that gentleman who sneered at humanitarians because, he said, "their love of humanity is exaggerated as their love of God dwindles." We offer it as a truism stated by the highest authority that there is only one way of proving a love for God, and that is by loving the brother whom we see.

A trenchant and vital expression of a mind utterly at war with the modern tendency to be our brother's keeper, to accept responsibility for the evil and the suffering in the world, the gloomy Dean's book is helpful to the very cause he abhors.

THE IDEAL OF JESUS. By WILLIAM NEWTON CLARKE. New York: Charles Scribner's Sons, 1912.

To drag our inherited Christianity out of the clutches of ecclesiastical misconception, and re-establish it, not as a set of doctrines or a scheme for institutions, but as an idea of life which men may accept to-day, is a task for many efforts. Dr. Clarke has attempted it here in a virile, if rather rough-and-ready, way. Of the germinant vitality in the seed of Christian teaching he is convinced, and that the teaching and example of Jesus taken together will offer a theory of life capable of meeting all the changes of the ages.

Jesus, he says, was no builder of pyramids, no founder of unchangeable institutions, but an inspirer of men. What we need to-day is a broad understanding of the mind of Christ. Although much is unknown of Jesus's life and teaching, we have enough left to find out what in the main He stood for. We know that He was a teacher of ethics; of what men ought to be and to do; that He neither stated nor discussed doctrines; that although the time in which He lived was full of orthodox formalism, He never formalized, but insisted that the spirit exceeded the letter. His self-sacrifice was set in a higher key than men had yet heard. He was unprofessional and unconventional. He taught personality to direct itself from within. He taught what was new to men two thousand years ago, and what is strange to their ears to-day—namely, that retaliation is inexcusable; that we must not resist the evil man, but heap good upon his head; that enemies are to be loved; that blessing is the correct return for cursing; that requests must not be refused; that we must give without